

THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI, MARCH 1, 1906.

NEW SERIES VOL. VIII. NO. 9.

BUILDING MOVEMENT.

Read This Carefully.

Every Baptist in Mississippi ought to know what is stated here. Get the facts clear in your mind; brother, and the good Lord lead you to do your duty.

The General Education Board has agreed to give Mississippi College twenty-five thousand dollars (\$25,000) for a science building, provided we will raise seventy-five thousand dollars (\$75,000) for other buildings and improvements. We must get our \$75,000 subscribed and put into cash or legal notes by December 31, 1906. We can make our notes payable in equal annual installments, beginning not later than November 1, 1906, and ending not later than November 1, 1910. It is important that many of us shall make our first payment this fall or winter, so that we can begin erecting the first building next Spring.

I give below a copy of our subscription card. Clip out the card, fill as many of the blanks as you are willing with as large amount as you can possibly afford, sign it and mail it to W. T. Lowrey, Clinton, Miss. I will then send notes for you to sign. If you want more subscription cards, write me and I will send them.

W. T. LOWREY.

Subscription Card.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so.

Cash by Jan. 1, 1906.....	\$
Cash by Nov. 1, 1906.....	\$
Cash by Nov. 1, 1907.....	\$
Cash by Nov. 1, 1908.....	\$
Cash by Nov. 1, 1909.....	\$
Cash by Nov. 1, 1910.....	\$

Name
County
Post Office
Church

In 1905 about 10,000,000 volumes of the Bible were circulated.

A Ministers' Institute will be conducted in Newton March 20-22. A large attendance and great meeting are anticipated.

Evangelist Sid Williams has been in a great meeting at Carbondale, Ill., in which there were nearly 150 professions of faith.

Rev. J. W. Lipsey, D. D., the father of our own Rev. P. I. Lipsey, goes from Memphis to assume the pastorate of the Baptist church at Wynne, Ark.

It will touch every heart, intensify sympathy, and inspire prayer to learn that Miss Helen Keller has been prostrated in her travel and speaking in behalf of the blind.

At the Seminary commencement W. J. Williamson of St. Louis will deliver the missionary address. T. P. Bell, of Atlanta, the alumni address; and Kerr Boyce Tupper of New York, the baccalaureate address.

A member of the House has made us out a list of the denominational affiliations of the House: Methodists, 37; Presbyterians, 36; Baptists, 36; Episcopalians, 8; Christians, 5; Catholics, 3; and Lutherans, 1.

From present indications, the Foreign Mission collection from the First Baptist church, Jackson, will round out \$800, and the Second Church, notwithstanding its heavy expenses in building a new \$15,000 house of worship, will make \$200 for this object.

We have just received a beautiful booklet containing an elaborately illustrated program of the Second Annual Assembly of the Cironelle Chautauqua, at Citronelle, Ala. Our own Prof. Booth Lowrey is in the program, and good likeness of his is in the booklet.

There are at present in our Orphanage 116 children. The new chapel will soon be seated with good substantial opera chairs. All of those in the Home together with quite a number of visitors can be comfortably seated. The management seems to be all that could be desired.

A police captain of New York said for twenty-five years he had never failed to ask the criminals if they had ever been to Sunday School, and they always answered no. A noted criminal judge said: "I never had a Sunday School boy before me as a criminal, and I do not ever expect to."—Marion Lawrence.

The official figures for the Baptist and Methodist denominations in the State are: Baptists, 109, 236; and Methodists, 84,457. These figures cover only the white people. It is probable that there are as many negroes in the State who are members of these two largest denominations as of whites. If this is true, there are of both colors, 387,386 in the State.

Volume I. No. 1 of the **Golden Age** is on our table. It is a weekly journal published in Atlanta, and edited by Will D. Upshaw, widely known as "Earnest Willie." This journal is to be of a high order and devoted to "piety in the home, power in the life and purity in the Estate." This first number is indeed quite readable. It is spicy and sensible. We wish for it a useful career.

We receive so many requests to do various and sundry things that it is absolutely impossible for us to comply with them. We have not the time to write letters explaining why we do not comply with these requests, even though the postage be enclosed to us, and we cannot return a 2-cent postage stamp, as it would cost us more than its value to do so. These requests, no doubt, seem reasonable to the writers, and we would be glad to comply but we simply cannot. It would require an extra clerk. We wish we could do all that is asked.

We come in sackcloth and ashes before our readers, because of the many typographical errors in our last issue. The proof-reader did his part, but the corrections were not made in the types. We have just changed to the Linotype machine, and have not got all things in perfect working order. We shall exert ourselves to prevent a recurrence of this thing. If any one was so poorly printed as to misrepresent him, we will cheerfully print corrections. This is all we can do now.

We have several articles on the tobacco question, some pro and some con, which we have not yet given to the printers. We have held these up under the impression that possibly enough had been said for the present. All who have written on the question concede that it is not a nice, refined habit. Those who use it, as well as those who do not, agree on this point. And those who do not use it agree in saying that some of the best and most efficient of our laymen have been tobacco users. There is very little doubt that all Christians would advise against the use of tobacco—by others. But no one has yet said, so far as we know, that tobacco users may not be good men—and women, too.

Faith and The Faith, is the title of a book just from the press. It is written by T. T. Eaton, D. D., LL. D., and published by The Baptist Book Concern, Louisville, Ky. It contains 78 pages, and is divided into two parts. The first part is given to faith in general and the second part to "the faith, the body of doctrine taught in the Scriptures, centering in Christ and his work." The author points out in a clear manner the difference between belief and faith, and shows that it is more important to "contend earnestly for the faith once for all delivered unto the saints" than for one to come to Christ individually. The book is quite readable and suggestive, and will amply repay anyone for its reading. In a way true to his characteristic clearness, the author contends for "the faith." The Baptist Publishing Co., 321 South State street, Jackson, can prepay this book for 55 cents.

Jesus Is Nearer.

"Jesus is nearer than the seat you sit upon," said Gipsy Smith. "Nearer than the handkerchief that wipes the tears away. He is nearer than the arm of the loved one upon which you lean. Jesus is where you are at this moment. He is passing by. He is going to speak to you. He is going to lay that wounded hand on your heart to arrest your attention and open your eyes, to awaken new ideas, new loves, new fountains. He is going to touch new springs. He is going to give you a chance. God help you to take it!"—Ram's Horn.

The Doctrine of Election.

By W. B. Sansing.

In the Baptist Record of January 18th appeared a request from Brother James L. Arnold asking me to explain the doctrine of election from a Bible standpoint. The article he referred to is a paragraph taken from mine published in the Mississippi Baptist. In that article I referred to a sermon preached here in Louisville on Thanksgiving Day by Prof. A. T. Robertson, of our University. The sermon was purely doctrinal, and Dr. Robertson emphasized the doctrine of election as Baptists (or most of them, at least) believe it, and I made the statement that the sermon was "Calvinistic, Baptistical."

Brother Arnold requests me to explain the doctrine of election, "for," he says, "I well know that somebody does not understand the doctrine of election." Now I very well know that I do not understand the doctrine of election as taught by the Bible, neither do I think anyone else understands it, just because the Bible doctrine of election is beyond man's understanding, many people will not accept it, and they begin to formulate a doctrine that comes within the range of their mental powers. The Radical critics of the Bible, not willing to accept anything that cannot be explained or that is beyond the realm of human reasoning, formulate theories of their own and they explain away everything that does not accord with their theories. In other words, they wish to bring the Bible down to a simple, human document. Many Christians do not like to hold and teach a doctrine that is at variance with human reasoning and beyond man's comprehension, so they bring it down within their sphere of reasoning.

That the Scriptures teach the doctrine of election, no student of the Bible will deny. But men differ widely in their interpretation of the doctrine of election. Augustine, who lived from 354 to 430, was the first man, since the apostles, to advocate that God, unconditionally elected, before the foundation of the world, certain ones to be saved. The next man to lead in teaching this great doctrine was Calvin, of the 16th century. The regular Baptists of today, as a denomination, hold to practically the same doctrine. Arminianism holds that God bestows salvation on those whom he foresaw would believe on Christ, making faith the condition of election; but perseverance in faith and obedience are essential. Man may fall and lose all that God has done for him. Another prominent writer holds that election is based on baptism—all who are baptized, however unworthy their lives, are elected unto salvation. "All the baptized," this writer says, as the Scriptures plainly declare and intimate, will not finally be saved. Hence we must consider another doctrine clearly revealed in Scriptures—the possibility of those who are elect, baptized, or saved, finally falling from grace. "These three views will suffice to show that people are not agreed on the doctrine of election."

New the Calvinistic view of election is the only view that will stand the test of either the Bible or reason, as applied to salvation. If salvation comes absolutely by grace, then only those whom God elects can be saved. If it is not absolutely by grace, then it is secured because of something the individual does, and he thereby merits or earns salvation. This is according to reason. The following references are a few of the passages that show what the Bible has to say on this subject: Eph. 1:4-5; Rom. 8:28-30; 9:11;

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11:5; T. Thes. 2:13; 2 Tim. 1:9. Numerous other passages might be cited, but these are sufficient.

Again, The doctrines of adoption, justification, final perseverance, etc., depend upon the doctrine of election as taught by Calvin. Unconditional election (the Bible doctrine) is all that secures the results that follow. And those who hold to conditional election ought to hold to falling from grace, and all genuine Arminians do. If election depends upon something a man does, then final perseverance depends upon what he does; or does not.

Mr. Calvin did not "tinker" with the Bible any more than any other man who forms and expresses an opinion on the doctrine of election. A doctrine may, at the same time, be Calvinistic and Biblical; or it may be Calvinistic and not Biblical. The Bible teaches election, and most men hold one of the two views, viz.: Calvinistic or Arminian. So all we mean by Calvinistic or Baptist is to designate particular views, inasmuch as men differ.

I have only stated the doctrine, and said a few words in its defense. I leave it for someone else to explain.

Louisville, Ky.

Letter From China.

It may be surmising on my part to think any reader of the "Baptist Record" would in any way enjoy a letter from China over my signature, but I was born and lived thirty years among Mississippi Baptists, and I desire to herein express my love to, and for all. After spending ten years in the great State of Texas, among some of the most loyal Baptists in all the world, the Lord called me into larger fields where laborers are few. Now that I have spent almost two years across the sea from my native home, and have been brought face to face with stern heathenism, of which I heard so much in years that have passed and gone, I am prepared to say some things about which, then, I did not know. The terrors of heathenism cannot be written, nor spoken in language to express it in reality.

On the public streets and highways, day after day are many things to be seen to blush the moral modesty of civilization. Heathenism in its various forms is practiced as a native custom, and human feeling has but a shadow of sympathy. They have many gods, even a god for every thing, to whom they are very loyal, but they are stone, wood or paper, made by man and worshipped by man. In their true state both man and God are dependent, they depend on their gods for deliverance and their gods depend on them for repairs. They in some sense believe in the God of Heaven, but know nothing of the Christ. Their religions, as the world knows, are Confucianism, Buddhism and Taoism, and they are loyal to them all in some parts, but Confucianism is the prevailing religion of China. Confucianism deals with the dead past. Buddhism with the changing future, and Taoism is occupied with the evils of the present. Ancestral, or grave worship is done at regular intervals, and image worship in the temples is practiced in certain seasons. At these great days of idol worship, they burn much incense and valuable paper, paper horses, paper houses, paper servants, and paper money, this is all sent up in the smoke that the deceased may be supplied. At funerals they bury one spirit with the body, but it is given a great feast before it is consigned to the grave. The grave is furnished on either side, and at both ends with a temple, and an idol, respectively, that the

soul may worship in hades. One soul remains around the old homestead, and is feasted on regular days, and with it the priest deals. Soul number three soars around and is dependent on the merces of friends left behind.

But I must not speak more about these things, I must say large numbers are coming to Christ. Over four hundred in the four stations in our North China Mission have been baptized this year; two hundred of this number belonging to the Ping-tu work. Over five thousand patients have been treated at the Ping-tu dispensary in the year just closed, and more than twice that number have been treated in the mission. The Lord is bringing things to pass in China.

J. M. OXNER, M. D.

Ping-tu, Shan Tung, China.

Huntsville, Texas.

By J. F. Hailey.

This is a town of 2800 inhabitants exclusive of 525 students in the Sam Houston State Normal school and 510 convicts (all men) in the penitentiary which is located in the town. The women, about 65, are on a farm seven miles out.

This was the home of Gen. Sam Houston, the normal school being built and named as a monument to him. His grave is made in an old cemetery now full and largely neglected. There is a mildewed slab about four and one-half feet high at the head of his grave. On the slab is this simple inscription in this form, except that the upper line describes an arc:

Gen. Sam Houston

born

March 2, 1793,

died

July 26,

1863.

The legislature offered to put a \$50,000 monument over the grave, but the children refused, saying their father deserved a \$50,000 monument.

Many pathetic things are told of happenings in the pen. There used to be a man here whose wife came to a small town a few miles away and made her living as best she could. About four times a year she brought their only baby to see him. When the child was grown and married, she came and brought the grand child. After twenty years a pardon came, and the wife and daughter took the prisoner away to begin life anew. Another man, an intelligent looking fellow came to the pen, and his wife came to see him. She became infatuated with, and married another man. When the news was carried to the husband, he deliberately stepped to a large block, picked up a chopper, laid down his left hand, and, at one blow, severed it from the body. Picking it up, he handed it to his informant, saying: "Take it to her as my bridal present."

I preached to the convicts yesterday. The chaplain said when I asked about conversions, that it took a great deal of courage, they were laughed at so much. When I made an appeal in closing, there must have been seventy-five hands in the air on the instant on the proposition to accept Christ without looking to any merit of their own. On a proposition for others who had not raised their hands fifteen or twenty came and gave me their hand, including two Mexicans and one negro. It was a scene not to be forgotten.

I go to Troy, Ala., to begin a meeting next Sunday.

Feb. 19, 1906.

1906

MISCELLANEA.

Erroneous.

It is erroneous to say that God will not bless a church, revive its membership and convert souls if it fails to give to Missions. The facts of history disprove it. Some of the greatest revivals have been given of God to churches that had not given to missions in a great while. They were missionary churches, but for one reason or another had failed to contribute. They used gospel means however, for the salvation of sinners around their doors and God blessed them. Such are quite different from outspoken anti-mission churches that had not given to missions in sions, but also refuse to use gospel means for the salvation of souls at their own doors. Such churches are dying out. It is erroneous to say that members of churches are unconvinced because they fail to give to missions. Yes, very erroneous indeed. This saying would cut off from God's kingdom the majority of Baptists since Apostolic times. It would have cut off every member of the church at Jerusalem before Peter's vision on the house top at Joppa. It would cut off every "Hard Shell" Baptist on earth today. The inspired Paul wrote about certain churches that failed to contribute, but he never intimated that these churches were composed of unconverted members, or gave as a reason for dereliction of this duty.

Beloved—We should never let our zeal in a good cause influence us to feel uncharitably towards others, nor to judge them harshly.

Harsh Criticism.

How rampant and how unchristian is the spirit of unholy criticism of others in our day. It existed and was condemned by our Lord and his servant Paul in their day upon earth. It is a sure sign of the spirit of hypocrisy, or of a very low state of spirituality in the hearts of any one who indulges in it. (This remark is not meant to exclude the proper spirit of just criticism and condemnation of palpable wrong doing.) If you would ascertain the degree of heat or cold in the spiritual thermometer of a professed Christian be he preacher or layman, take notice of his conversation concerning others. If he shows the spirit of criticism, if he judges the motives or conduct or what not, of others adversely, and loves to dwell upon their faults, you may know that he is in a cold, backslidden state and needs your sympathy and prayers. When the heart is full of love of Jesus, it is full of love for the brethren, and then how beautiful and lovely they appear. 'Tis then we see the good that is in them, and whatever faults they possess we cover with the mantle of sympathetic love. We are dominated by the spirit of Him "who knoweth our frame and remembereth that we are dust." The glory of the Beatitudes will shine forth in their beauty and sanctifying power. Dearly beloved, let's you and me walk close by the side of Jesus and so shall we drink of his precious spirit until our hearts will burn within us. With holy love and sympathy and gentleness and kindness. It is a heavenly panacea for all the spiritual ailments that afflict the souls of the sons of men. Then we will walk in "the path of the just which is as a shining light that shineth more and more until the perfect day."

Cheerful Giving.

Said a noble young brother of the Ellenville church, to me the other day, who had handed me a liberal amount for a little church I am serving: "I am glad you gave me opportunity to contribute to that needy

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cause, hereafter please let me know of others and I will take it as a favor and thank you." And his face was radiant with heavenly peace; God bless that dear brother, he has the true ring of the cheerful giver, such as God loves. Oh, the difference in the spirit of givers to the cause of Christ. One gives gladly, cheerfully, joyfully while his countenance wears the smile of heaven. Another gives grudgingly, mournfully and with a sad countenance, and under protest. You do not have to guess which of the two is the happiest Christian, nor which of the two has the approval of his God and the smile of his Savior. Nor which of the two is laying up treasure in heaven. O Lord, deliver us, we pray thee, from a close, stingy, penurious, niggardly, covetous spirit, and open our hearts that our lives may be channels through which the gracious benefactions may flow in blessings to the world. May we ever bear in mind the parable thou didst give us, and its weighty command, "Make to yourselves friends by means of the mammon of unrighteousness that when ye fail they may receive you into the Eternal tabernacles." Amen.

O. D. BOWEN.

Handsboro, Miss., January 1, 1906.

From Pontotoc.

Looking over the past we have reason to rejoice in the goodness of God. 1905 witnessed more baptisms than we had had in a long time. Our contributions did not decrease. We had to visit us in December a much loved brother, he is educated, a good preacher, a good man. His coming was announced and we expected to give him a good congregation and so we did. He gave us two good sermons. The following Sabbath was the pastor's last for this year. No sensational subject was announced. It was the close of his 17th year, and he was alone with his people. The day was dark and damp and cold. He naturally expected a decrease in the congregation, but there was an increase. The house was packed. He felt humble and grateful.

Senior Deacon R. P. Brown reported all church debts paid and a few dollars in the treasury while the pastor's salary had been over-paid. This with more ease than perhaps any other year since he had been deacon—thirty odd years.

We have begun the new year. Our Sabbath school has had the largest attendance in its history—also our week-night prayer meeting. We have not had a prayer meeting service in a dozen years that I would not give to the congregation on the following Sabbath instead of my preaching, if I could.

Plans are already projected for enlarging our house of worship. We hardly knew when our prayer meeting has been better attended, but such has been the case through spring and summer, autumn and winter for these seventeen years. How good our Father has been to his weak ones! Oh, for grace to honor him for such goodness.

In good hope behind the blood.

R. A. COOPER.

M. O. Patterson.

Many of the Baptists of Mississippi know Brother Patterson. During the last two summers he has done evangelistic work in the State with marked success. He will finish his middle year at the seminary by the last of May and will be open to consider work for the summer. He would do supply work for a pastor during June if the opening

came. But he prefers to spend July, August and September in protracted meetings. He is ready to make engagements for meetings for July, August and September. He already has some invitations for meetings this summer and expects to spend the summer in Mississippi. Any one who desires to confer with him would do well to address him at New York Hall, Louisville, Ky., up to June 1.

Brother Patterson recently preached for my people in Gloster and I had the pleasure of hearing him. His sermon was good, and made a fine impression. He has remarkable power, and he moves his congregation. He impresses one with his great earnestness and deep consecration. I regard him today as one of our most acceptable preachers and any church that secures his services will not regret it. He is a man of high intellectuality and literary attainments and yet his most marked characteristic is spirituality. He has held some very fine meetings not only in Mississippi, but has done some evangelistic work in Kentucky and Indiana.

Very truly,

W. A. McCOMB.

Note This.

Pastors and churches of the Pearl Leaf Association. The committee that was appointed at the last meeting of the Association, have arranged for a Sunday School Institute to be held the fifth Sunday and Saturday before in April, with Central church, Rawles Springs. Come all who are interested in this great work. Evangelist Byrd will arrange the program and conduct the institute.

J. E. DAVIS,

Moderator.

A Bit of Beauty.

We can't go away into the country this summer—more's the pity. But we all can, at the cost of a little time and a few cents, have a bit of garden to remind us that this is the season of blooms and blossoms. If we live in a house there is almost always a tiny back yard which fairly yearns to be planted with vines and hardy annuals. And if "sweet home" be a flat or even the hall bedroom at the rear place can always be found for a window or porch box, which will bring a bit of beauty into the most forbidding surroundings. The grocer's boy, properly approached, will furnish the box and in the woods along the north shore you may fill a basket with the richest leaf mould at a cost of nothing more than street car fare.

If there is an unsightly and dilapidated fence at the rear of your house or flat, a few cent's worth of wild cucumber or morning glory seed planted along it are all that is necessary to transform it into a delight to the eye. There is even the smallest piece of ground available you may make it contribute not only to the pleasure, but to the profit of the family. One Chicago woman, on a plot of ground measuring two and a half by twenty feet, yearly raises sufficient spinach, lettuce, radishes, beans, tomatoes and parsley to supply her family.

Beauty is the one great lack of life in a great city. The various improvement clubs and associations can do no better work than that of educating the people to the knowledge of how cheaply, easily and completely that lack can be supplied by the planting of window boxes and small gardens.—Chicago Journal.

COLLEGE TIDINGS

Glorious news this week! Of course it is glorious, because it is from Hattiesburg. Hattiesburg is "a town that is a town."

First Church.

Rev. I. P. Trotter, the pastor of the First Church, was my class-mate in Mississippi College for three years, and during our three years together at the Theological Seminary, he was for a part of the time my room-mate. Early in our school days together, I wrote his name among the chosen few on friendship's sacred page. His better half was Miss Susan Eager, and she was also my friend during my happy school-boy days at Clinton. They are doing a great work at Hattiesburg. I am glad they are back in Mississippi.

Friday morning I presented my argument and appeal to the congregation at the First Church. Brother Trotter had already notified me that his subscription would be \$250. When the cards were gathered in, two of the members had filled them for \$500 each, while two others joined the pastor with subscriptions of \$250 each. The subscriptions from the First Church reached \$2,500, and there are some brethren yet to hear from. Noble pastor, glorious church! I wish I knew how to express my gratitude.

Columbia Street Church.

Arrangement with Pastor M. J. Derrick, the night service was given to his church. Wherever you find a Derrick you find consecrated energy, and wherever you find a Derrick you find a church in sympathy with all our denominational enterprises. This is a new church, but the progress they have made is wonderful. They are warm-hearted, sympathetic, liberal. The subscriptions ran to nearly \$1,500 and will be still higher. But for the pressing need of an immediate addition to their church building, I feel sure that they would have given \$2,000 to the Building Movement.

My hat is off to Hattiesburg. Many of my warmest and most appreciated friends are in the two churches there. Both are Mississippi College graduates, while Rev. W. K. Red, another Mississippi College man, makes his home there. At Columbia Street is the superintendent of the Sunday School and the leader of the Young People's Union, both Mississippi College graduates.

A Fearful Loss.

After the joyous announcement from Hattiesburg, allow me to drop my voice to the minor key and speak in sad, low tones of the great loss that has recently come to the College in the death of Richard Griffith, President of the Merchants Bank, Jackson. Richard Griffith was my intimate friend at Mississippi College during our schoolboy days. In 1880, I spent the Christmas holidays with him in his mother's home in Jackson. I loved him almost as a brother. The high estimate which I placed on him when we were school boys and steadily grown with the passing years. He was a member of our Board of Trustees, a member of our Investment Committee, a member of the committee which has charge of the College bonds and other valuable papers. Five years ago when the Endowment Movement was started, he was one of the first to respond to the call. His subscription was \$500, which, of course, was all paid. When the Building Movement started, again he notified me, without waiting to be asked, that he was ready to sign a bond for \$500. That bond was signed about thirty days before the Lord called him. He was one of the most loyal and liberal friends that the

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College ever had. The President of the College will not sustain a greater loss in the death of any man until one of his own brothers is called away. Every friend of Mississippi College may well shed tears for noble Richard Griffith, for our loss is great.

Yet, the College is not alone in this bereavement. As we drove toward the cemetery, his pastor said to me, "It means five hundred dollars a year loss to the First Baptist Church of Jackson, and the financial loss is the smallest part of it." Outside of the direct work of his church, his charities went out in many directions. He was a friend of all good causes.

In the business life of Jackson, he was a very important factor. He was a helper in many enterprises that looked to the development of his community and the advancement of the business interests of Mississippi. His sorrowing wife has the sympathy of many friends, and tenderest feelings go out from many hearts to his two fatherless little girls. They have a rich inheritance in his memory. Many of us will also feel special sympathy for his brother, the Hon. B. W. Griffith of Vicksburg. Their affection for each other was rare and beautiful. None of us will be able to realize in full the feelings of this older brother, as he hungers for the companionship of the much loved younger brother. It can never be replaced on earth. We must look to the other world and trust the wisdom of the Father who never errs.

"Friend after friend departs.
Who has not lost a friend?
There is no union here of hearts
That knows not here an end.
Were this vain world our final rest,
Living or dying, none were blest."

In hopeful sorrow,
W. T. LOWREY,
Clinton, Feb. 27th.

Important Notice.

The Home Mission Board is very happy to inform our great brotherhood of the South that Rev. J. F. Love has been secured as Assistant Corresponding Secretary of the Board.

Dr. Love is widely known throughout the South, especially in Virginia, North Carolina and Arkansas, where his ministry has been spent. He has culture, deep piety and genuine consecration. He is a strong writer and a gifted speaker. He comes to his new work with large and successful experience as State Mission Secretary of Arkansas. He is in the very prime of life and believes with all his heart that Southern Baptists have a supreme opportunity and responsibility in the colossal work of the Home Mission Board.

Brother Love enters upon his work the first of March. Will not every one who reads this announcement pray for God's richest blessing upon him and the great work to which we believe he is called of God.

B. D. GRAY,
Cor. Sec.

Tobacco Again.

To the Baptist Record:
Really Mr. Bailey, don't you think enough has been said in the Record about the use of tobacco? That it is an ugly habit, we will admit, but no sane person will look on it as the heinous crime some of your corre-

spondents try to make of it. Four-fifths of the men I know use tobacco, some preachers among them. Must I believe they are all degenerate because of this habit?

I am of the opinion that articles pro and con on tobacco users are out of place in our denominational paper, or at least we have had enough of them.

"Ye shepherds," try your hands at something else, let men in contact with the world every day, find something in our weekly church paper besides fanatical opinions about the users of tobacco.

JEFF BURNETT.

Vicksburg, Miss.

STATEMENT

Showing the Condition of the
BANK OF CLINTON,
Of Clinton, Mississippi.
On Feb. 14, 1906.

Published by direction of Chapter 14, Annotated Code of 1892.)

RESOURCES.

Loans and Discounts on personal endorsements, real estate or collateral securities	\$18,532 47
Overdrafts secured	945 46
Overdrafts, unsecured	330 44
Banking House and other Real Estate	6,771 91
Furniture and Fixtures	1,426 38
Expenses	1,851 01
Sight Exchange	7,119 15
Cash on Hand	3,060 31
Total	\$40,037 13

LIABILITIES.

Capital Paid in	\$15,000 00
Undivided Profits	2,273 47
Individual Deposits subject to Check	21,768 66
Bills Payable	1,000 00
Total	\$40,037 13

Of the Above Amount of Loans and Discounts
To Officers of the Bank \$2,885 00
To Directors of the Bank \$2,200 00
To Stockholders of the Bank \$5,598 00

I, E. F. Anderson, Cashier of Bank of Clinton, Mississippi, do hereby certify that the foregoing is a true, full and exact statement of the Assets and Liabilities of said Bank on the day and date named therein, as shown by the books of same.

E. F. ANDERSON,
Cashier.

Sworn to and subscribed before me, a Justice of the Peace in and for the County of Hinds, Mississippi, this, the 20th day of February, 1906.

T. M. MANNING, J. P.
Examined and found correct.

T. M. HENRY,
Auditor.

This 21st day of Feb. 1906.

In another place will be found an announcement by Secretary Gray of the election by the Home Board of Rev. J. F. Love as Assistant Corresponding Secretary. From what we know of Brother Love he will fill the bill. The work of the Home Board is a great work. We are delighted to note its steady increase in popularity and efficiency. We are sure this is due in no small degree to the wisdom and activity of our own B. D. Gray, its untiring Secretary.

March 1,

1906

B. Y. P. U.

OFFICERS FOR 1906.

President.

Arthur Flake Winona, Miss.

Vice-Presidents.

District No. 1. R. A. Kimbrough, Tupelo, Miss.

District No. 2. R. L. Bunyard, Como, Miss.

District No. 3. S. E. Tull, Kosciusko, Miss.

District No. 4. John L. Johnston, Jr., Clinto, Miss.

District No. 5. Bryan Simmons, Columbia, Miss.

District No. 6. W. A. Hewitt, Columbus, Miss.

District No. 7. J. F. Tull, Gallman, Miss.

District No. 8. Hendon Harris, Gloster, Miss.

District No. 9. R. C. Blalock, Gunnison, Miss.

Secretary.

L. P. Leavell, Oxford, Miss.

Treasurer.

W. M. Burr, Greenwood, Miss.

Editor.

E. D. Solomon, McComb City, Miss.

Executive Committee.

Martin Ball, B. G. Lowrey, J. E. Byrd, H. L. Watts, J. B. Qun, P. I. Lipsey, W. P. Price, and the President, Secretary and Treasurer.

E. D. Solomon.

The Brookhaven young people are coming forward. They have organized with N. T. Tull as president, and Miss Annie Burns, secretary. They have 66 members to start with and more to follow. With such young men as Tull and McCollough they ought to bring things to pass.

It has been rumored that the Brookhaven church is outgrowing their house. They must enlarge the old or build a new one. The pastor is a mighty man of God.

G. W. Riley, the Texas exile, is a B. Y. P. U. man. He is arranging for some rallies. Brother Riley led the music of the Texas Encampment one year and everybody was pleased. He would be a good director for us at Blue Mountain next summer. We are glad to welcome you, my brother.

Rev. W. A. Hewitt of Columbus, writes: The Membership of our B. Y. P. U. grows a little nearly every meeting and a fine interest is being manifested. Our membership is near forty at present. Quite a number have ordered badges and some are buying badges. We hope that ere long each member will possess a Bible of convenient size and be keeping up with the daily Bible readings.

An Announcement.

To the Citizens of Mississippi:

The C. O. D. whisky business has stirred the hearts of the righteous in many neighborhoods of our great State.

The recent decision of Judge Niles on the subject would have discouraged the timid, but it has only aroused the determination of the courageous citizenship of Mississippi. Unquestionably the laws are being vio-

THE BAPTIST RECORD.

lated, but even if the laws are kept they would not be sufficient for the full protection of the people. The whisky dealers are gloating over our supposed helplessness.

Some of our Mississippi Congressmen are working zealously at Washington for such changes in the interstate commerce laws as will give us protection.

Many of our noble representatives in the House and Senate are earnestly at work on the question. The mass meeting held at Jackson on the 20th was a notable gathering. Many prominent citizens were there, with a fine representation from the House and Senate. Stirring speeches were made by Governor Vardaman, Bishop Galloway, Hon. C. H. Alexander, Hon. E. F. Noel, Hon. Sidney Smith and Mr. Hicks of Jefferson, the able chairman of the House Committee on the Liquor Traffic. Such able men as those above named claim that laws can be framed that will meet the difficulties. The House and Senate seem to be practically unanimous in their desire to meet the situation effectively, and our courageous Governor is ready to lend all possible aid. Let the people realize that this is a fight between the upright citizen of this proud State on one side and the outside whisky corporations on the other. Who shall win? There can be but one answer. Our people will not stand idly by and see the express offices of the State turned into "grog shops."

I send out this letter by request of the mass meeting held in the State house on the 20th. It is hoped that all papers in Mississippi will copy.

Let every citizen in every community who is a friend to law and order be on the alert. Let us assist and encourage our legislative and executive officers to the full extent of our power, and the victory will be ours.

W. T. LOWREY,
Chairman.

World-Wide Missions.

What a wonderful vision rises before the mind at the suggestion! The world for Christ. See the great harvest fields ripe for the reaper's sickle. The golden grain waiting to be gathered and safely housed in the Master's granary. The Bible is a world-wide missionary book. No one can preach the gospel and declare the whole council of God without preaching world-wide missions.

God, the Father, is world-wide in his missionary views. How forcibly did the Savior reveal this thought in His sermon to the ruler of the Jews! "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

Christ, the Son, was world-wide in His missionary views. In that wonderful commission, Mat. 28:18-20, given to His Church—just before He left the world, He emphasized the thought, "Go ye therefore (because all power was His), and teach all nations."

The Holy Spirit in His direct office-work, recognizes a world-wide mission. The Master said, "And when He is come, He will reprove the world of sin."

The Gospel is world-wide in its mission and provisions. "And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations." For it is the power of God unto salvation to every one that believeth.

The example of all the New Testament churches set forth a world-wide mission spirit. Notice some of them at work. It is said of the members of the Jerusalem Church: "They that were scattered abroad went ev-

erywhere preaching the word." The church at Antioch, obeying the call of the Spirit, sent forth Paul and Barnabas. They went everywhere preaching the word. The church at Philippi endorsed this action by aiding in the support of these world-wide missionaries. Phil. 4:15-16.

The greatest foreign missionary the world ever knew, except Jesus of Nazareth, said, "Their sound went into all the earth and their words unto the ends of the world."

How splendid the conception! The Southern Baptist Convention has grasped the idea. The united body of the disciples of Jesus is spreading the glorious tidings in the "regions beyond." As our splendid Secretary stands in the forefront of the mighty movement and sees the wonderful accomplishments of the men and women toiling amid heathen darkness, he beckons to us to come on. Shall we fail him? Nay. Rather let us make glad his great weary heart by enabling him to present us the greatest report at Chattanooga that ever came from any board. We must not delay. We must not linger. Now is the time. Delay is ruinous and loitering is sinful. This is the hour to press the battle for Foreign Missions. Will not every pastor in Mississippi join me in doing his level best to meet this God-given opportunity. For our help, Jesus said, "Lo I am with you always even to the end of the world." He bids us "launch out in the deep." Let us heed His cause.

MARTIN BALL.

Winona, Miss.

Some Uses of Borax.

In sudden hoarseness or loss of voice from colds relief may be obtained by dissolving and partially swallowing a lump of borax the size of a pea. Borax may be dusted on a scald or wet burned surface. It is nice for cleaning the teeth and to sweeten the breath and a little added to hard water renders it much nicer for bathing purposes. Equal parts of powdered orris-root, borax, prepared chalk and one-sixth as much Windsor soap makes a fine dentifrice. There is no better remedy for dandruff than a wash of one ounce each of borax and camphor to one and one-half pints of cold water. Scurf may be removed from the baby's head by rubbing on a little borax and then washing with soap and water. Use one tablespoonful of borax to one gallon of water for washing woolen fabrics; it makes a better lather when dissolved in hot water. For washing silk handkerchiefs and gloves borax may be used instead of soap. It is also nicer for cleaning hair brushes. When meat is ready to hang up, wash it in water as hot as you can bear it on your hands, then carefully cover the flesh side with powdered borax, and you will not be troubled with bugs or worms.

M. M. A., Linville Depot, Va.

Receipts of Convention Board November and December.			
Bogue Chitto Association.	S.M.	F.M.	H.M.
Summit	\$ 67 00	\$ 10 00	
Moore		\$ 9 65	
Aberdeen			
Asn.	\$ 34 58	\$ 3 30	\$ 7 90
Carey Asn.			
Gloster			\$ 39 50
Chickasaw			
Asn.	\$ 23 35	\$ 29 35	\$ 29 65
Macon			\$ 28 25
Random			\$ 6 60
Centerville			
Flora	\$ 100 00		
J. S. H.	\$ 5 00	\$ 5 00	\$ 5 00
New Hope			
(M.)	\$ 15 00	\$ 10 00	\$ 20 00
Clinton			
W. M. U.		\$ 3 00	\$ 3 00
Terry		\$ 69 35	
Palestine		\$ 3 00	\$ 3 00
Copiah Co.			
Asn.	\$ 2 05	\$ 12 90	\$ 10 00
Gallatin			\$ 15 30
Hopeville		\$ 1 00	\$ 1 00
Dumas		\$ 11 50	
Chickasaw			
Shubuta	\$ 20 00	\$ 20 00	
Cold Water			
Asn.	\$ 20 40		
Como Asn.			
Crenshaw	\$ 56 50		
Columbus			
Asn.	\$ 43 00	\$ 9 00	\$ 5 00
Columbus			
W. M. U.	\$ 8 50		
Phoca			
W. M. U.			\$ 1 00
West Point			
W. M. U.	\$ 2 25		
Deer Creek			
Asn.			
Scholar	\$ 2 50		
Lebanon		\$ 15 50	
Four Mile		\$ 2 55	
Stratford			
Bayou	\$ 4 10		
Lebanon		\$ 181 75	
Bethesda	\$ 5 00		
Greenville	\$ 140 30		
Cleveland	\$ 35 00		
Meridian			
Boyle	\$ 15 00		
Anguilla	\$ 16 38		
Lauderdale			
Co. Asn.	\$ 46 77		
Pleasant			
Hill	\$ 8 58	\$ 5 00	
Immanuel	\$ 14 30		
Lincoln Co.			
Asn.	\$ 150 05	\$ 166 46	\$ 109 50
Mississippi			\$ 17 85
Asn.	\$ 82 75		
Ebenezer		\$ 11 35	
Providence		\$ 9 00	
J. C. Robert	\$ 25 00		
Mars Hill	\$ 20 00		
Oxford Asn.			
Oxford	\$ 88 50		
Water Val			
ley	\$ 427 65		
Mrs. Lewis			
let	\$ 1 00		
Rankin Co.			
Asn.			
Brainerd	\$ 50 00	\$ 40 00	\$ 17 30
Stony Cr.	\$ 102 00	\$ 92 50	\$ 77 50
Strong Riv.			
er			
D'Lo	\$ 97 20		
Liberty	\$ 9 85		

Union	\$ 5 00
Tippah Asn.	
Blue Mtn.	\$ 101 17
Fellowship	\$ 7 06
Union	\$ 23 56
Tishomin-	
go Asn.	
Booneville	\$ 40 20
Candler	\$ 5 00
Union Asn.	
Pt. Gibson	\$ 11 00
Unity	\$ 9 00
West Jud-	
son Asn.	
Guntown	\$ 27 50
Tupelo	\$ 25 00
Sherman	\$ 158 41
Pleasant	
Valley	\$ 10 09
Yazoo Asn.	\$ 14 64
Centerville	\$ 2 25
Winona	\$ 92 86
Pleasant	
Ridge	\$ 6 00
Yallobusha	
Asn.	
Coffeeville	
Sunbeams	\$ 5 00
Coffeeville	\$ 25 05
Kosciusko	
Asn.	
Samaria	\$ 11 65
Jerusalem	\$ 11 65
Hopewell	
Asn.	
Forest	\$ 5 90
Mt. Olivet	\$ 1 00
Sustentation.	
Harmony Asn.	\$ 31 05
Antioch	3 25
Smyrna	10 00
Copiah Asn.	2 05
Steen's Creek	36 50
Mt. Pleasant	14 30
Lauderdale Asn.	9 85
Mrs. Mamie Hearn	5 00
Pleasant Hill	3 50
Union	31 80
Chickasaw Asn.	5 30
Bogue Chitto	7 42
Utica	27 50
Brier Hill	17 31
Forest	18 80
W. F. Redwood	5 00
Belen	33 30
Dr. Magruder	25 00
J. B. Polk	2 00
Red Banks	15 06
Oral	8 00
Concord	5 25
Pleasant Ridge	5 00
Springfield	7 60
Orphanage	5 00
Paseagoula S. S.	1 00
Bethel	20 00
Columbia	17 50
Batesville	20 00
Lincoln Co. Asn.	33 74
Brookhaven	11 33
Meridian 15 Ave	7 00
Berea	1 45
Mrs. Johnson	1 90
Mrs. Turner	1 00
J. C. Robert	5 00
Strong Hope	6 25
Pleasant Hill	4 00
Enon	1 00
Crystal Springs	30 00
Kuhn	2 00
Hattiesburg Col. St.	13 00
Church Building.	
Greenwood	35 00
W. F. Stubblefield	100 00

Training School.

Corinth 5 00

Margaret Home.

Nettleton W. M. U. 2 00
 Coffeeville W. M. U. 5 00
 Columbus Ass'n 1 00
 Mrs. Bean's Class 1 00
 Palestine W. M. U. 1 00
 Gloster W. M. U. 5 00

Ministerial Education.

Macon 7 55
 Columbus Ass'n 6 30
 Lauderdale 1 00
 Greenwood 5 00
 Lincoln Co. 10 00
 Goodman 7 75

Terry and Bethesda.

Dear Record:

Please give space for a few lines regarding my work. I am giving my whole time to two churches, namely: Terry and Bethesda. Bethesda is a country church about six miles west of Terry, and has a record that any church might be proud of. She has had three pastors in fifty years. Brother Woodall served it twenty years. Brother Pettigrew served thirty-two years and Brother Harrington one year. This is indeed a good record and if many of our churches would do likewise they would get along better. I am well pleased with my work and if any pastor in the State has a better work than I have he must prove it before I will be lieve it. I have been serving these churches only three years but that is long enough to find out some things.

1. They both have good houses to worship in, thus showing they believe the Lord deserves a good house and they have given it to him and free of debt.

2. They both speak well of their former pastors and paid them all they promised.

3. They have shown me every kindness and do not owe me a cent.

4. They both have an evergreen Sunday School.

5. They have both laid out their mission work for the year and are getting along nicely with it. Please do not understand that I claim all this honor, for I do not. I found these churches in good condition and I only hope to keep up the record. We have received ten members since my work begun and the attendance has increased some, still there is much valuable space that might be taken.

I have not yet rendered myself indispensable and when the churches think so it will be time for me to move right then, for I feel sorry for any church or Sunday School that has a pastor or officer that they feel is indispensable for if the pastor or officer should drop out, as they surely will, then the church or school must shut up shop, for there would be no one to take their place. I hope however, to do my duty and prove myself worthy to follow the good brethren who have gone before me. When I drop out, as I surely will, the work will go right on in the hands of some other brother whom the Lord will raise up.

The work of Spurgeon, Moody, Broadus and many other choice spirits is being carried on. May the Lord help us all to feel that though we may play our part ever so well there is some one else coming on that will play it just a little better.

May the Lord bless our work in the State and the world is my prayer.

Your brother in the work,
J. A. LEE.

SUNDAY SCHOOL LESSON.

March 4.

Holiness Is Happiness.

Mat. 5:1-16.

It is insisted that parents and children, teachers and scholars, learn by heart the whole lesson.

John the Baptist (Mat. 3:2) and Jesus (4:17) had been proclaiming that the kingdom of heaven was at hand, and that for this reason the people should repent. In this lesson the King himself, shortly after the choice of the twelve apostles, sets forth the characteristics and privileges of those who are to be the subjects of his kingdom, and their influence and responsibility. Let us seek to understand the relation of each characteristic to the blessing that flows from it. Dear teacher, make it so plain that no one can misunderstand it.

1. We Study First Characteristics and Privileges—1:12. Jesus, the King, went up into an unnamed mountain near the sea of Galilee, not to avoid the multitudes but that he might easily speak to them, sat down after the custom of the teachers, "opened his mouth," speaking freely and with authority, "and taught them"—caused them to know—the heavenly graces, that they might keep the holy commandments, of his kingdom.

The King tells us who are the happy ones. "Blessed," means not only those who are accepted of God, and "well spoken of," but "happy," those who are blessed in their own experiences and exercises. The happy ones are those who possess these holy principles of the kingdom and let them go out in their lives.

(1). Happy Are the Poor in Spirit. Who are these? Not those who make themselves poor in this world's goods for self-denial's sake. Not merely one who is in a condition of want—a poor man. But one who knows his condition and seeks relief. Beggars rather than poor men. The King says, Happy are spiritual beggars—those who are conscious of their spiritual poverty and their dependence upon God and seek help from him. This is first and highest of all. Jesus lays the foundation of all in spiritual poverty. There are eight beatitudes. This is the first of the Octavo, the key-note.

"Theirs Is the Kingdom of Heaven." Not a promise that they shall be blessed in the kingdom to come—to go to heaven when they die; but that they are blessed, happy, in the kingdom that has come. They possess and enjoy its privileges here and now. Those who have the heavenly graces of the Kingdom here and now shall certainly enter into its heavenly glories hereafter.

2. Happy They That Mourn. Not those who grieve over the loss of earthly things. This beatitude grows out of the preceding. Those who grieve because of their spiritual poverty are meant. They feel that they should be rich toward God, but know that they are miserably poor. Theirs is a godly sorrow.

They Shall Be Comforted. The kind of comfort is in keeping with the kind of grief. He who grieves over his spiritual poverty and seeks the riches of God shall in no wise fail of pardon and peace and purity, which give deep consolation and great strength.

(3) Happy the Meek. Dr. Boardman says: "Poverty of spirit is humility looking Godward, a grace before God; meekness is humility looking manward, a grace before men." Not the arrogant and violent, but the meek and patient are the happy souls.

They Shall Inherit the Earth. Meekness grows out of consciousness of spiritual poverty and grief over it. The promise is not that they shall have poverty in land. There is an inheritance of earth to men who own no land. "They have the world," Maclaren says, "who enjoy it, whom it helps nearer God, who see him in it, to whom it is a field of service, and the means for growing character."

(4) Happy They Which do Hunger and Thirst After Righteousness. There is a yearning of soul as real and intense as the craving of the physical nature. Some men do long after righteousness—conformity to God's will in heart and in life.

They Shall Be Filled. They shall be fed full, completely satisfied. They shall be filled here and now up to the measure of their desire and capacity. Not indeed so as not to want any more. Desire to be good will ever grow; the soul will continually expand, and God will satisfy every recurring yearning. He gives that he may enlarge the desire and give more.

Stop awhile and think. He who in meekness grieves over his spiritual poverty, and yearns after God's righteousness enters into God's kingdom of heavenly principles and privileges and shall enter into the heavenly glories of his completed kingdom. Now see what such characters will be and do.

(5) Happy the Merciful. Mercy is love in exercise towards the guilty, pity for the suffering and help for the needy. It is blessed in itself. The wonderful are the happy.

They Shall Obtain Mercy. To be merciful is not the ground of God's mercy to men, but a condition of it. That is, man must be merciful before God can be. The mercy of God cannot reach a hard and unmerciful heart. Just as a man must forgive if he would be forgiven. Mat. 6:12.

(6) Happy the Pure in Heart. Emphasize "in heart," as contrasted with outward, ceremonial purity about which the Pharisees were so scrupulous. (Mat. 23:25,28). Blessed is he who is free from the stains and defiling influences of sin upon the inner man.

"They shall see God." Be conscious of him, see him in whatever way he manifests himself here and now, and be blessed with the "beatific vision" of him in the world of glory. Purity of heart is the condition of this vision of God. The pure inward eye sees him. Purity enables a man to see, and the vision of God makes a man pure. When the vision is direct, and clear holiness will be perfect. (1 John 3:2).

(7) Happy the Peace Makers. Those who seek to bring about peace between God and man by entreating them to be reconciled to him, and between men in all the relations of life. Certainly not the peace breaker, but the peace keeper and the peace maker is blessed.

They Shall Be Called the Children of God. Not become such, but be recognized and declared to be the sons of God, the great peace maker. Resemblance is the test and proof of sonship.

Happy the Persecuted for Righteousness' Sake. Not every one that suffers, but those who are persecuted for Christ's sake, who is the embodiment of all righteousness.

Theirs Is the Kingdom of Heaven. They possess and enjoy its privileges here and now. They are in good company with the prophets. Their reward in the heavens is sure and great.

2. Impress Influence and Responsibility. The precepts described have influence for good. Privileges given bring corresponding responsibility. Jesus' disciples are to the

spiritually corrupt and dark world what salt and light are to physical world. They are preservers and illuminators. Salt preserves from corruption and decay. So should Christians. Take in the warning. Salt may lose its savor, disciples their influence, though they themselves be saved. Neither can be regained. Nothing can salt saltless salt. He who is exalted in profession and falls low in life cannot reach the heights again. A city on a hill cannot be hid. Disciples of Jesus are conspicuous. A lamp on the stand and not under a bushel illuminates the house. Just this way disciples should let their light shine, not that men may hear their professions, but see their good deeds; and then, not that they may praise them, but glorify God. The world needs and asks evidence that it can see. Disciples should furnish it.

The president of the Louisiana Bar Association, Mr. E. T. Merrick, has appointed a committee to prepare a bill for submission to the legislature which provides for "the disbarment of attorneys for dishonesty and misconduct." If the honorable members of the profession can disbar and estop the large and growing class of third-rate trieksters and pettifoggers, who despoil clients, especially ignorant negroes, who delight in nothing so much as "a case in court," they will honor themselves, elevate the profession and bless the country. The abuses aimed at are not limited to Louisiana. Other states need protection from these legal criminals. Christian people, black and white, should submit to Apostolic instruction against going to law with one another.

The opinion is general that when the sacred writer speaks in Heb. 12:24 of "the blood of sprinkling that speaketh better things than that of Abel" he refers to the blood of Christ's sacrificial offering and the blood of Abel's slain body. To say the least, this interpretation is questionable. The book was written to show the superiority of the New Testament dispensation of that of the Old—in its temple, covenant, altar, priest, and sacrifice. Abel's sacrificial offering was accepted of God, and spoke good things to sinful men; but Christ's sacrificial offering was better and spoke better things to the guilty. The blood of Abel's sacrificial offering was typical, and spoke of better things already accomplished—the taking away of sin. There was no good word for guilty men in the voice of the blood of Abel's slain body—it cried out from the ground for vengeance, but there was the promise of good in the blood of his offering. Is not the comparison between the blood of Abel's offering and the sacrificial blood of Christ?

Potatoes a la Parisienne.

Peel a sufficient quantity of raw potatoes and cut them into balls with the scoop, throwing them into cold water as soon as cut. Then drain and drop them into salted boiling water for 5 or 6 minutes, and again draining them. Throw these balls into saucepan of boiling lard not too deep (about two inches) and cook to a nice golden brown. Sprinkle with salt while hot, and after draining from the grease on brown paper, serve in heaps like cannon balls, with parsley.

S. DOWE WIRE & IRON WORKS, Louisville,

WOMAN'S WORK.

Mrs. Julia T. Johnson, Editor.
O. Clinton, Miss.
[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:
Mrs. B. W. Spencer, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

March 1906.

Programs are suggestive. The introduction of new features, selection of additional hymns, subjects of prayer, etc. are left to the Society.

Program.

Subject: The Strangers
Within our Gates.

Resolutions No. 3: "Count your blessings and pass on as many as possible."

1. The Secret of Prosperity: Psa. 144: 15; Isa. 58:13-14; Duet. 28:1-2. Obligation Isa. 60:1-5; Matt. 25:31-46.
2. Pious For Reflection: Over 1,000,000 foreigners came to this country last year. Texas alone has 750,000 foreigners. "I go to prepare a place for you," said the Master. Let us prepare a place for some of these by helping in church-building.

3. Prayer: For foreigners, for missionaries among them, for ourselves.

4. Lesson: "The Strangers Within Our Gates," by Marie Buhlmeier.

5. Open Parliament: Effect of Immigration on National Life.

6. Bible Spurs on Giving: to be distributed previous to the meeting, with request that each be read and commented upon.

7. Prayer Thoughts: The sixteenth century was great in painters; seventeenth in philosophers; eighteenth in writers; nineteenth in preachers and inventors. Let us do our part in making the twentieth memorable for intercessors. At the Nashville Conference last year.

REBUILDING—NOT PATCHING.

A drink of water won't give a flesh-poor horse new strength; neither will a coat of paint make a tumble-down house weather-proof. If your strength is at low ebb, digestion poor, nerves weak and blood poor, you want something to make new blood and build up new strength and tissue. Scott's Emulsion is the best available remedy for enriching the blood and giving new strength to the body. It's a great flesh-builder, valuable and reliable repairer of all wasting. Scott's Emulsion is nourishment; it doesn't patch up, it rebuilds.

THE BAPTIST RECORD.

March 1,

North Carolina.

Hobgood, S. C.
I have used and sold 1 bottle of your medicine and it has given satisfaction generally.

Please find enclosed (\$7.00) for 2 doz. Johnson's Chill and Fever Tonic. It has given perfect satisfaction.

Send me two dozen Johnson's Tonic. I have sold out and need it. I have not had a bottle returned.

Please ship me 4 doz Johnson's Chill and Fever Tonic at once. I think it gives satisfaction.

Send \$1.00 for 2 bottles express prepaid. Express.

THE JOHNSON'S CHILL & FEVER TONIC.
orphanage, \$51.75, sustentation, \$6.46.

Yalobusha Association.

Coffeeville, young children's hospital, \$2.50, Margaret Home, \$5; Grenada, orphanage, \$28.85, ministerial education \$15.

Boxes and Their Values.

Mississippi Association, the following churches contributing:

Hebron \$ 18 25
Liberty 6 50
New Providence 6 25

Ebenezer 40 75
Gloster 1st church 75 70
Mars Hill 5 00

New Zion 6 50
Mt. Zion 23 00
Mt. Pleasant 6 10

Memorial 5 00
Oxford 50 00
L. A. & M. S. 1st church, Meridian 78 15

Columbus 90 00
Shuqalak 114 50
Tupelo 146 00

Yazoo Ass'n 130 80
Ora 12 50
Coffeeville 31 30

Sunbeams, Coffeeville 4 30
Spring Hill 2 50
Mt. Paran 8 00

Grenada 19 50
Utica 150 00
Jackson 1st church 75 00

West Point 105 00
Starkville 68 00

Total in boxes \$1,278 60

Home missions \$ 71 55
State missions 50 28
Foreign missions 79 38

Orphanage 757 77
Home uses 1,193 29
Church building and loan 27 00

Sustentation 25 91
Seminary 10 00
Xmas offering 301 84

Training school 15 80
Ministerial education 62 40
General missions 10 20

Young children's hospital 31 05
Margaret Home 32 45
Mountain schools 18 45

Total \$2,697 37
Grand total including boxes \$3,975 95

MRS. WM. R. WOOD
MRS. WM. R. WOODS,
Sec. Gen. Com.

Meridian, Miss.

BAPTISMAL PANTS.

STANDARD QUALITY at
FACTORY PRICES.

Write to THE BAPTIST,
JACKSON, MISS.

SCHEDULE OF THE

MOBILE, JACKSON & KANSAS CITY R. R.

North Bound--Daily.

Stations. No. 2. No. 4.

Mobile.....Ala. 7:00am 4:30pm
Government St., Ala. 7:08 4:38pm
Orchard..... 7:29 4:59pm

Crusher..... 7:36 4:0
Semmes..... 7:44 5:14pm
Wilmer..... 8:03 5:31pm

Latonia..... Miss 8:18 5:46pm
Brushy..... 8:25 5:53pm
Donovan..... 8:33 6:01pm

Evansville..... 8:42 6:10pm
Lucedale..... 8:48 6:16pm
Eubank..... 9:00 6:28pm

Bexley..... 9:07 6:35pm
Merrill..... 9:17 6:45pm
Leaf..... 9:34 7:02pm

McLain..... 9:50 7:18pm
Little Creek..... 9:54 7:22pm
Beaumont..... 10:10 7:38pm

Hintonville..... 10:29 7:56pm
Richton..... 10:44 8:12pm
Ar. Lancaster.....

South Bound--Daily.

Stations. No. 1. No. 3.

Ar. Lancaster.....

Richton..... 10:44 8:12pm
Hintonville..... 10:29 7:56pm
Beaumont..... 10:10 7:38pm

Little Creek..... 9:54 7:22pm
McLain..... 9:50 7:18pm
Leaf..... 9:34 7:02pm

Merrill..... 9:17 6:45pm
Bexley..... 9:07 6:35pm
Eubank..... 9:00 6:28pm

Lucedale..... 8:48 6:16pm
Evansville..... 8:42 6:10pm
Donovan..... 8:33 6:01pm

Brushy..... 8:25 5:53pm
Latonia..... Miss 8:18 5:46pm
Wilmer..... 8:03 5:31pm

Semmes..... 7:44 5:14pm
Crusher..... 7:36 4:0
Orchard..... 7:29 4:59pm

Government St., Ala. 7:08 4:38pm
Mobile.....Ala. 7:00am 4:30pm

Hattiesburg Branch

Stations. No. 24. No. 6.

Ar. Hattiesburg..... 12 50pm 8 55pm
Lv. Hattiesburg..... 7 25am 2 00pm

Lv. Callum..... 12 05pm 8 33pm
Lv. Lagland..... 7 54am 3 01pm

Lv. Mahnd..... 11 15am 8 09pm
Lv. New Augusta..... 11 00am 8 01pm

Lv. Wingate..... 10 45am 7 55pm
Lv. Beaumont..... 10 10am 7 40pm

Ar. Hattiesburg..... 12 50pm 8 55pm
Lv. Hattiesburg..... 7 25am 2 00pm

Ellisville Branch

Stations. No. 27. No. 26.

Ar. Ellisville Jct. Miss..... 11 40am 1 45am
Lv. Ellisville Jct. Miss..... 12 15pm

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By HEINRICH KNOTT, Tenor
By ROBERT VERTRAUEN, Tenor
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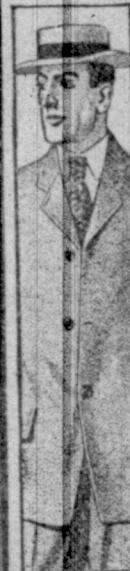
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